

Clarification¹

The below statement of Ibn Hajar has been quoted from by Abu- Iyaad Amjad bin Rafeeq in the book which he translated and added chapters to, entitled ‘Foundations of The Sunnah’ by al-Imaam Ahmad bin Hanbal which has been published and propagated by Lowly Publications (formerly known as Salafi Publications), whereas Amjad Rafeeq added a chapter in the book; ‘Chapter Two On the Meaning of Eemaan...’ page 112 of the second edition which was published in the year 2003², the following is what Amjad Rafeeq has followed the noble treatise of Imaam Ahmad with:

CHAPTER TWO ON THE MEANING OF EMAAN – A REFUTATION OF THE MU’TAZILAH OF TODAY

Al-Haafidh Ibn Hajar (d. 853H) said, “Eemaan in the language means ‘tasdeeq’ (attesting to the truth of something). In the Sharee’ah it means ‘tasdeeq’ (attesting to the truth) of what the Messenger (swallallahu alaihi wasallam) brought from his Lord, and this much is agreed upon. Then there is a difference. Is anything else a condition on top of that? Such as stating this eemaan upon the tongue, as well as it being in the heart, or action upon what is attested to by doing what is ordered and leaving what is forbidden?” Up until where al-Haafidh said, “the Salaf say: Eemaan is ‘aqeedah in the heart, statement of the tongue and action of the

¹ After making attempts to get in contact with Amjad Rafeeq regarding the following clarification either by requesting from some of the da’ees his contact information, whereas perhaps I may be able to advise him privately regarding his mistake however due to a lack of cooperation from Abu Khadeejah and Spubs, and while noticing the following mistake of Amjad Rafeeq is currently being distributed via internet, therefore I rushed to make this clarification public in order that no one becomes deceived by the following mistake.

² Also the book has also been reprinted with the same mistake as a treatise ‘Ten Explanatory Chapters’.

limbs. They mean by this that actions are a condition for its completeness. So from here comes their saying that it increases and decreases — as will follow.

The Murji'ah say: 'It is 'aqeedah and statement of the tongue only.'

The Karraamiyyah say: 'It is statement of the tongue only.' And the Mu'tazilah say: 'It is action, statement and 'aqeedah.' But the difference between the Mu'tazilah and the Salaf is that the Mu'tazilah make actions a condition for the correctness of eemaan, whereas the Salaf make it a condition for its completeness..."

An Excerpt from the aforementioned quote of Ibn Hajar.

Al-Haafidh Ibn Hajar said in the book 'Fat-hul-Baaree' 1/60-61:

"...And the Mu'tazilah say, it (i.e. eeman) is actions, statements and 'aqeedah. But the difference between them (the Mu'tazilah) and the Salaf is that the Mu'tazilah make actions a condition for eeman to be valid, whereas the Salaf make it a condition for its completeness."

The Criticisms of the Scholars

Al-Imaam Bin Baaz, may Allah have mercy upon him, has encouraged one of his students to comment upon this aforementioned statement of Ibn Hajar, where the student said under the acknowledgment of Ash-Shaykh Ibn Baaz:

"The correct opinion is that the actions to the Salaf as-Saalih (righteous predecessors) could be of that which is a condition for eeman to be valid, meaning that it is from the essence of eeman, whereas eeman can be nullified by leaving off such actions, such as the act of the prayer. Also they (i.e. actions) could be a condition of its completeness of that

which is obligatory, therefore leaving such actions off decreases eeman, similar to the rest of the actions, so it is wickedness and sin when they are left off and it is not disbelief. Therefore this detail explanation is direly needed to understand the speech of the Salaf as-Saalih and to not mix it with the speech of the (sect) al-Wa'ediyyah. Whilst the actions to Ahlus Sunnah wal Jamaa'ah are one of the pillars of eeman: statements and actions and belief, eeman to them increases and decreases contrary to the al-Khaawarij and al- Mu'tazilah and Allah is the ally to success.”³

Likewise Al-Imaam Ibn Baaz, may Allah have mercy upon him, was asked regarding the aforementioned quote of Ibn Hajar, so he replied saying:

“No, it (i.e. actions) is a portion and it is not a condition, it is a portion from eeman; eeman is statements, actions and ‘aqeedah, meaning tasdeeq and eeman to Ahlus Sunnah wal Jamaa'ah comprises of statements and actions and tasdeeq”

Questioner: There are some who say that it enters in the fold of eeman however it (i.e. actions) is a condition of completeness?

³ Reference: (65/1), print Daarus Salaam.

Shaykh Ibn Baaz: No, NO, it is not a condition of completeness, it is a portion; a portion of eeman, that (statement) is the statement of the Murji'ah..."⁴

Ash-Shaykh al-Barraak said:

"His (i.e. Ibn Hajar) statement 'the difference between them (the Mu'tazilah) and the Salaf...' ⁵" this difference between the Mu'tazilah and the Salaf is not correct whether it was intended by the term 'condition of correctness' or by the term 'condition of completeness' the actions in general or either the types of actions which are obligatory or either the obligatory and recommended actions, for verily the superiority actions are from the completeness of eeman of which are recommended, therefore they cannot be a condition of the validation of eeman nor a condition of its completeness of which is obligatory.

As for the obligatory actions then to all of Ahlus-Sunnah they are not a condition for eeman to be valid, however some of them (i.e. actions) are a condition of eeman being valid to some of Ahlus-Sunnah such as the act of the prayer.

As for the Mu'tazilah then it is well-known from their ideology and the ideology of the Khaawarij is that whichever (actions) is considered leaving it off to be a major sin then it is a condition for the correctness of eeman , so based upon this it is not correct to say 'that the actions

⁴ Reference: The Magazine of al-Mishkaah (2/279-280).

⁵ To the end of the quote.

generally to them are a condition for eeman being valid' due to that necessitates that the reason for leaving the fold of eeman is due to leaving off all of the actions, while that is not so, rather they affirm that leaving the fold of eeman is by committing a major sin.

As for the view of the Salaf: then the actions of the limbs are ensuing the actions of the heart, and generally the actions of the heart are a condition for the correctness of eeman and generally the actions of the limbs are ensuing or necessarily following the actions of the heart, therefore the disappearance of the requisite necessitates the disappearance of what it was required for, for verily averting from all of the actions is a proof that the heart is not submitting.

This (is the summary), and I do not know of anyone from the Imaams of the Salaf who expressed the term that the actions are a condition or not a condition for the correctness of eeman or either it being a condition of its completeness. However what is narrated upon them indeed is their statement:

'Eeman is statements and actions' or 'statements and actions and an intent (of the heart)' while they intended by that is to refute the Murji'ah those who separated actions from the fold of eeman and limited eeman to at-tasdeeq or an affirmation of the tongue.

And by this it becomes clear that what Al-Haafidh (Ibn Hajar) mentioned by stating that actions in the view of the Mu'tazilah are a condition for the correctness of eeman and in the opinion of the Salaf to

be a condition of the completeness of it (i.e. eeman) is not correct as has been proceeded.⁶

Also Ash-Shaykh Saalih al-Aali Shaykh was asked regarding some of the students quoting the previous statement of Ibn Hajar, so he replied saying:

“This is wrong, this comment is wrong:

Firstly: it is not the opinion of the Mu’tazilah.

Secondly: There is no difference between Ahlus-Sunnah and al-Mu’tazilah (from this angle), Ahlus-Sunnah does not see actions to be a condition; rather they see it to be a pillar because what is entered to the fold of eeman is a pillar.⁷

Also the likes of this aforementioned statement of Ibn Hajar has been refuted in a book⁸ which contains of prefaces and introductions of Ash-Shaykh Saalih al-Fawzaan and other major scholars.

⁶ Reference: “The Commentary of Shaykh al-Barraak upon the Aqeedah mistakes of the book Fat-hul Baari’ page: five.

⁷ Reference: Sharhut- Tahaawee 1/593.

⁸ entitled ‘A Notification of the Mistakes in ‘Aqeedah of the book Fat-hul Baari’

Below is a quote from the aforementioned book entitled 'A Notification of the Mistakes in 'Aqeedah of the book Fat-hul Baari' regarding the meaning of eeman:

"This statement (of Ibn Hajar) is under criticism; due to it being the statement of the Asha'rees, because eeman in the language does not just mean at-tasdeeq; rather it means tasdeeq and having a great level of affirmation, whereas it is rooted in the language from the word 'al-aman' and Abul Abbaas Ibn Taymiyyah has brought this to notice in his book al-Eeman al-Kabeer (293/289/7) within his fataawaa. As for the meaning in the legislation then eeman: is belief with the heart and affirmation with the tongue and actions with the limbs and parts of the body."

Ash-Shakh al-Uthaymeen, may Allah have mercy upon him, said:

"... (Saying) 'Eeman means in the language a tasdeeq' is totally incorrect because eeman necessitates acceptance and submission..."⁹¹⁰

The Summary of the Clarification:

1: Abu Iyaad Amjad rafeeq propagated the 'aqeedah (belief) of the Asha'riyyah whether he did it deliberately or out of mere ignorance.

⁹ Reference: His Sharh of Forty Hadith (42).

¹⁰ So it does not only mean tasdeeq.

- 2: Amjad defined Eeman with the aforementioned statement of Ibn Hajar through building a chapter upon it; likewise by not refuting this error of Ibn Hajar when propagating it to the public.
- 3: It is not permissible to blindly follow others regarding 'aqeedah!
- 4: Defining eeman as only *tasdeeq* is from the belief of the Asha'rees.
- 5: Saying the actions are a condition of the completeness of eeman is the statement of the Murji'ah not the Salaf.
- 6: How can one refer to oneself as 'Salafi Publications' while publishing and propagating innovations.

Compiled by: Abu Fajr Abdul Fattaah bin U'thmaan as-Somaalee.